raand, but he always obeys.—-But if there were this further meaning in the passages before cited, that a necessity without God, that was invincible by him, did determine his will to all things; this was nothing but a certain confused and contradict tious jumble of Atheism apd Theism both together? or an odd kind of intimation, that however the name of God be used in compliance with vulgar speech and opinion, yet indeed it signifies no^ thing but material necessity; and th^ blind motion of matter is really the highest nuiiien in the world. And here that of Balbus the Stoic, ill Cicero,* is opportune: " Non est natura Dei prsepotens et Sxcellens^ siquidem ea subjecta est ei vel necessitati vei naturae, qtiA coelum» maria, tei> IFaeque regnntur. Nihil atateni est praestantius Deo. Nulli igitur est naturae obediens aut gufo-jectus Deus." God would not be the most powerful and excellent being, if he were subject to that either necessity or nature^ by which the heavens, seas, and earth are governed. But the notion of a God implies the most excellent being. Therefore, God is not obedient or subject to any nature,—-

iv, And noXv we think fit here to suggest^ that however We shall oppose those three Fatalisdis be-forementioned, as so many false hypotheses of the mundane system and economy, and endeavour to exclude that severe tyrantieSs, as Epicurus calls it, of Universal Necessity reigiiing ovei- all* and to .leave some scope for contingent liberty to^fdOte up and down inj without which neither rational creatures can be blameworthy for any thing they do, nor God have any object to display his justice

[a] DeNat Deor. lib.ii, c. xxx, p, 3000,